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# ADVOCATE OF PEACE.

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## ARTICLE I.

### THE CAUSE OF PEACE A NECESSARY AUXILIARY TO THE BENEVOLENT OPERATIONS OF THE AGE.

BY REV. LAURENS P. HICKOK, LITCHFIELD.

THE present is not only an age of benevolent *effort*, but of special *success* in the general cause of humanity and religion. Since the formation of man, there has never been a period when so many direct, and extensive causes of human agency were put in operation for the general benefit of the race, as in the present generation ; and at no time perhaps has so much been accomplished, or so many favorable circumstances combined their influence for the consummation of those great designs, which the record of inspired prophecy unfolds. God, in his favoring providence seems to be saying to his children :—Put your hands to what work you will, that is for the good of man, and the glory of my name, and press it on with faith, and perseverance, and prayer ; and I will uphold and prosper it. The streams of benevolence springing from a thousand different sources meet, and blend their influences ; and as the moving current deepens and expands, it draws in new advantages and opportunities around us, which leave us nothing to do but to seize them as they come up, turn them in their proper direction, and let them be borne on to the sure and speedy accom-

plishment of the final glory. "The plowman overtakes the reaper and the treader of grapes him that soweth the seed." The more there are who go out to break up the ground and cast the seed upon the furrows, the larger is the harvest, and the greater are the numbers immediately needed to go in and gather it.

This augmented power and increased success of benevolent operations, is in a great measure the result of the harmonious action and combined influence of different voluntary associations ; each laboring in its own field, yet all bearing directly upon the general object, and thus becoming mutually auxiliary to each other. The formation of the American Board of Commissioners for Foreign Missions twenty-five years since, became an occasion for all the different organizations in the wide departments of benevolence that have subsequently followed. This great organization for the direct object of converting the world to God, could not move on and accomplish its mighty work single handed and alone. So soon as it began its operations, it was directly seen that many collateral channels must be cut out, and their tributary streams kept full and flowing. Hence in succession the Bible Society, Tract Society, Education Society, Domestic Missions, and the Monthly Concert of Prayer to call down the blessing of Heaven upon the glorious undertaking. No one of these can now be spared. They were formed and brought up into action as new exigences and opening circumstances required, and will probably all be needed till the work is done and the glory of the latter day breaks upon the world. Among the last which has been put in motion, and is now adding the co-operation of its mighty influence, is the Temperance Society. Nothing can occupy its place in the general cause of humanity, and until it has effectually accomplished its great design, it can never be allowed to fail. And as we move on in the great cause of God, other new auxiliaries will be needed, and when their need is felt, the cause must have them—the Church must provide them. It must not be allowed that any of the sons or daughters of benevolence shall say, in the spirit of complaining, that objects of effort and

charity are multiplying to such an extent that they cannot be sustained ; that the calls for aid are so many, we must begin to hold back our hand, and give at least the rebuke of a decided refusal to the pressing claims of benevolence which are thickening around us. This cannot be permitted. All are needed for the great work, and more still will be called into existence. The slumber of ages is now to be broken up ; the errors and vices of long centuries are now to be corrected ; a world lying in wickedness is now to be reclaimed ; and the coming glory of its redemption to be enjoyed ; we shall *need* many hands and great resources ; and we must learn to live for these objects, to make *this*—not wealth or honor or pleasure—the end and aim of all our efforts. And with this divine object in view, as well might we complain of the number of fingers on our hands, or the muscles of our bodies, as of the multiplying associations auxiliary to the cause of Benevolence. If we wish to live in sensual gratification, and indulge every pampered appetite, then these claims *are* too many ; they demand too much of our time and attention and contributions ;—but if we wish to live for the good of man, and the honour of God, and the peace of an approving conscience, their demands are neither too frequent nor too large ; for it is the very thing essential to the accomplishment of the objects. It is the only way in which the spirit and power of benevolence can be perpetuated and extended ; and in this way it may be indefinitely diffused, and like the great Author of all Benevolence himself—

“ Live through all life, extend through all extent,  
Spread undivided, operate unspent.”

The Church, in this land, and the nation itself, are now heaving with the struggling spirit of African Emancipation ; and the agitations produced by the different views and conflicting operations of those who have the same ultimate ends, in regard to the miserable victims of an unrighteous bondage, admonish us that here there must be some new organization to meet the present exigency, and that some common channel must be provided through which, in mingled current, kindred feelings—in apparent hostility only from circumstances—can

flow on together. The Church can better sustain ten times the demands of any such efficient and harmonious organization, than bear the convulsive agitations of such unhappy and unnecessary commotions in her own bosom. Nor can we doubt that as the present exigency demands, so the wisdom of God will direct his children in some form and manner to the adoption of the proper remedy.

Years since it was seen by a few watchful and benevolent spirits, that direct efforts for permanent and universal peace were demanded. Few and unknown, but resolute and persevering, they commenced their labour. They saw, and they knew that others would ere long see, the necessity of such an organized effort for the accomplishment of the general designs of benevolence. Every effort they made fixed deeper their own convictions, while it awakened, convinced and called out others. Their augmented labors and numbers for the last few years have added much interest to this subject, and invested it with a far higher importance in the view of the community. The general events of Divine Providence, the position of the different nations of Europe, the practical tendency of their avowed principles, and the influence of their mutual interests and relations, together with the collected and published facts and reasonings on this whole subject, have matured and strengthened and advanced the plans of the advocates of Universal Peace an hundred fold. Many are now distinctly seeing (and their number grows every month) that the great result of final blessedness to man which is the object of all our benevolent associations, demands at the present time emphatically that direct efforts should be made in the cause of Peace. Associations should be multiplied ; public sentiment should be enlightened, aroused and combined ; and the charities of the community should be sent out over this field, which contains the promise of an abundant harvest. It is time that the general cause of benevolence had the full advantage of all the aids and influences which efficient and multiplied Peace societies would most surely impart.

The main design of this article is to present this point more distinctly than we have yet seen it before the community—to show some of the reasons why the church should now take the cause of universal Peace more particularly into her hand as a direct and powerful auxiliary to the many other instruments she is using for the final triumph of the Redeemer's Kingdom.

One important reason why the church should now engage in the cause of universal Peace is, *that she might thereby turn the attention of the Christian world directly to this prominent feature of the millenium.* Nothing more distinctly marks the prophetic features of that great period of glory to the church, and blessedness to man, than the universal peace which shall then reign among the nations. Some of the sublimest imagery, and most beautiful figures which the Bible contains, are employed in the illustration of this peculiar feature of the millennium. The swords beat into plowshares and the spears into pruning hooks—the lion and the lamb, the leopard and kid feeding and lying down together—the child playing harmlessly with the asp and the cockatrice—the mighty Angel laying hold of the dragon and binding him a thousand years, that the deceived nations may hereafter rest in quietness from their bloody contentions—the whole earth thus become as the sacred Hill of Zion, with nothing to hurt or destroy throughout all this Holy Mountain, and every family peacefully reposing under their own vine and fig-tree ;—present the brightest scenes to the eye of christian faith which Inspiration hath any where unfolded this side of Heaven. These topics have awakened some of the softest, sweetest, sublimest strains which were ever flung from the prophetic harps of the seers of Israel. Instead of the confused noise of the battle of the warrior, and garments rolled in blood, all along the marts of trade, and through the busy scenes of enterprise, is to be heard the cheerful hum of active and contented industry. The hand of christian cultivation clothes in bloom and beauty every valley, and spreads along the mountain side and over every hill top the luxuriance and fruitfulness of a perennial harvest. The feet

of those that bring good tidings and publish salvation, go abroad over every island and continent, and enter every human dwelling from the cottage to the palace, bearing the consolations of a Saviour's dying love, wide as the original terms of the Gospel commission. The earth has ceased to groan under the curse, and there have come the new heavens and the new earth wherein dwelleth righteousness.

But it is a most delusive idea, and fraught with disastrous consequences, to suppose that nothing more is needed to spread this blessedness over the world, than the simple diffusion of the Bible and the propagation of the light and influence of its connected institutions. This general extension of the Gospel and its ordinances will not accomplish the great work. Wars and fightings will not cease from under the whole heaven, but by turning the attention of the community directly to this evil. We shall not bring the nations to learn war no more, but by fixing their eyes upon its crimes and horrors, its expense of treasure and blood, and its guilty absurdity as an equitable adjustment of international differences. The misery and the sin of this horrid custom must be so exposed that the world cannot but see it, and so pungently applied that the public conscience cannot but feel it ;—or the very hands that minister to the diffusion of the Bible, will still blindly contribute to the resources of war. In what other way but by a direct and specific effort was any great general evil exposed and removed ? How securely was the African slave trade prosecuted, and its miserable victims chained by thousands to the deck, and made to endure all the horrors of the middle passage, until a few determined men turned the public mind directly to this crying enormity ? Christianity had spread her institutions over the nations which captured and sold, and over the nations that bought and wore out these human muscles and sinews ; but it had put no stop to this inhuman traffic. Yea, some of her holiest children took the command of these ships ; steered them across the trackless ocean to those ill-fated shores ; freighted them deep with the stolen fathers and mothers, sons and daughters of Africa ; and then read their Bibles, and put up their fervent prayers, while

from the middle deck the groans of these wretched victims were ringing on their ears. And how long since is it that good men could make and sell, and drink ardent spirits with a conscience undisturbed ; could be diligent in the business of a distillery or a bar-room, and yet continue men of prayer, fervent in spirit, serving the Lord ? The conscience slept because the light did not reach it ; the truth had not been made to shine upon it. It was only when the work was begun with a direct reference to the spreading desolations of the evil, that the power of religious influence met the object, and exposed and stayed the ruin. Good men may be engaged in a bad business and not know it. While the moral sense of a whole community slumbers, *their* consciences are also at rest. Revivals of religion may go on ; Bible and Missionary Associations may be formed and missionaries go out to their labors ; schools and colleges may be pouring into the minds of the rising generation the light of science ; all the institutions of a free and Christian nation may be in full operation ; and yet some wide spread and destroying evil may be abroad doing its work of desolation, unperceived, and unresisted. The general light and influence of Christianity may arouse and embolden some hardy pioneer in the work of reformation, who shall wear out his life in awakening and stimulating others, and thus in the end accomplish the benevolent objects ; but until that is done, and public sentiment is awakened and arrayed against the evil, the destruction goes on in spite of the general operation of religious influence.

It is so now, and so it will be, with war. Unless the public mind be enlightened, and the attention turned directly to it, this most wasting scourge which the groaning earth has ever felt, will still rage on and multiply its victims. At this moment, in every Christian nation under heaven, notwithstanding their possession of the Bible, and the establishment of the church and its ordinances, there are the deadly instruments of war in their armories, the most horridly ingenious inventions for multiplying the slaughter of the human race, treasured up in their arsenals and magazines ; and Christian men, men of prayer and of the spirit of the Lord, to control them, and pour their



streams of fire and death upon any of their *brethren* whom the ambitious policy of their rulers may declare as *enemies*. The public attention must be directed, and the public conscience awakened to the guilt of war, and the clear and pointed prohibitions of the Gospel must be brought to bear directly upon it ; or the work of death will still go on ; new preparations for future slaughters will be made ; the weight of enormous taxations will grind the people ; the smoke of desolate villages and towns will go up to heaven with the groans and wailings of their wretched inhabitants ; and Christians will be there praying in opposite ranks to the same Prince of Peace, while engaged in the very act of slaughtering each other. The contrast to this revolting and horrid scene, in all the brightness and glory with which inspiration paints the coming age of universal Peace, must be spread out before the awakened and admiring gaze of the long deluded nations, or they will never be induced to exchange the guilt and wretchedness of the one, for the purity and blessedness of the other.

Another reason is, *that we may thereby remove some of the greatest obstacles which lie in the way of the ultimate designs of benevolence*.—Among all the items in the long list of opposing influences to the present operations of benevolence which originate from the depravity of man, there can none be found more formidable, or apparently more insurmountable, than those which the spirit of war throws in our way. We may labor and give, plant churches, establish schools, and endow colleges, and thus spread over the nations the general influences of religion and morality, but unless this overflowing scourge can be stayed, all that we have gained is uncertain and insecure. One surge of its billows before the tempest, will effectually erase every impression we have made upon the yielding sands which skirted the sleeping waves. A time of war, or a time of active preparation for it, is no time to preach the Gospel, or to send abroad the school master with any hope of success. Over all that region which is desolated, or disturbed by the fears of war, there is no place found for schools or

churches to exert their influence. The trepidation and excitement of the public mind, or the storm of contending passions, leave no place for the sweet influences of the Gospel to touch the finer sensibilities and sympathies of the human heart. The hastening and eventful crisis absorbs every feeling and engrosses every thought. The strong men must gird on their armor—the productions of the earth must be swept off to the camp for the provisions and forage of the army—the money must be collected into the public treasury, to be drained off again into this abyss, which swallows up the augmented taxes of the present and coming generations—and all the skill and inventive power of the human mind must be called into requisition, to defend the most securely, or attack the most successfully. Oh ! how rapidly might the work of humanity and the cause of God advance, could we but stop this raging whirlpool which is drawing down and engulphing the resources of the world in its unfathomed vortex !

The providential dealings of the Almighty have been teaching us a most important lesson on this subject, in the last few years of European history. Over that whole continent the train of war has been laid, needing nothing but the smallest spark to fall upon any point of this broad preparation, and there would come an explosion which should shake kingdoms to their centres. The weights have been changing, and the balance of power in Europe has been trembling and vibrating to and fro, holding kings and cabinets and anxious nations in breathless suspense, as to what was coming. At no time could it have been a matter of surprise to hear that the word of command had been given, and those vast masses of embodied troops put in motion ;—that the roaring of cannon, and the clash of gleaming arms, and the mingled groans and curses, and frenzied shouts of the battle-field were ringing up to Heaven. The result is still a matter of anxious speculation. An unforeseen collision in any quarter may strike the spark which shall set all Europe in a blaze. But during this suspense how much has philanthropy and Christian benevolence done to bless mankind ! Clogged and crippled as they have

been by these mighty warlike preparations, yet have the wise and good acted as if they felt that it was a crisis "big with the fates of men," involving the dearest and the deepest interests. As if it were the pause ordained by heaven before the final conflict, that the children of God might be sealed in their foreheads, they have gone up to their great work, and many are the "ten thousands" from all the tribes who have received the stamp of their adoption. Troublous and portentous as the recent brief interval of peace has been, still it has given Christian benevolence time to act, and she has nobly acted. She has caused "many to run to and fro," and knowledge, and moral and religious influence have been widely diffused. The tide of oppression which despotism and ambition were assaying to pour down upon the fields of freedom, has been held back, while in broader and deeper channels "the waters of life" have been sent out to the heathen world. Had the torch of war been kindled five years since in Europe, many a missionary station now possessed had been deserted, many an idolater now converted to Christ had been still sacrificing to gods of wood and stone; and much of that great preparation which now has the redemption of a world in prospect, would have been scattered and lost forever.

And with all the influence and impulse of the present organized preparation, how rapidly can we roll on the work, if God shall keep the nations quiet! How invaluable to the future welfare of mankind do a few years of peace at this present crisis appear! The isles of the sea are waiting, and Ethiopia is stretching out her hands; the wall of China is broken down, and all the East lies open. "The sacramental host" have nothing to do but to "go up every man strait before him" and take possession. The fields are white already to the harvest; Oh! let us have in quietness but only "seven years of plenty," and we may almost give the assurance that "the years of famine" shall not come. Yes, could we disband the legions of the standing armies of Europe, and send each man home to the loom, the hammer, or the plough; could we calm down the excited apprehensions of the people, and quiet the fear and the

frenzy which these warlike preparations have occasioned ; and, with all the augmented resources which such a state of things would put in our hands of men and money and influence—could we have only a few years for our efforts to bless the world with the Bible, with schools, and all the benefits of free and christian institutions ;—we might stand prepared to hear again over every land, that song which awoke the eastern shepherds on the fields of Bethlehem—**GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TO MEN.**

To this specific point, the benevolent *ought* to and *must* turn their attention. Here lie some of our greatest obstacles, and here must now be directed our special efforts. We must look at the exertions for the promotion of international peace as necessarily identified with the cause of benevolence, and as one of the indispensable auxiliaries in the accomplishment of the great result of final blessedness to man. We may labor to send abroad the Bible, the missionary and the school master ; but unless we can put a stop to civil dissension and foreign war that have so long deluged the world with blood and misery, it will all be in vain—the blessing will not come ;—here will still be the upper and the nether millstone, grinding the nations to powder, crushing our agencies and frustrating their great and final aim.

*Its influence upon the morals of the community*, is another distinct reason. The expectations and the efforts of benevolence are founded upon the principle that to make the world *happier* it must be made *better*. The great object is to put a stop to vice and immorality of every description over the world. The glory of God in connection with the blessedness of man can be accomplished in no other way. But inseparable from war are vices and crimes of every name, and the wide diffusion of corrupt principles that cannot be reached, and for which there is no remedy but by its abolition. The circumstances and the very spirit of war produce them ; they are the spontaneous fruits of the camp and the battle-field. The congregating of such a mass from all classes, and more especially from the low-

est in the community, and the absence of all moral restraint, cannot be expected to result otherwise than in general dissipation, profligacy, and impiety. One stimulates another ; the indulgence of sensual passions, is an offset, a sort of reward for their privations and military restraints, while the very spirit of the employment excites revenge, retaliation, vindictive resentments, prodigality of human life, and recklessness of futurity. The discipline of the soldier is to subordinate his physical actions to the command of his officers, and has no reference to his morals any farther than they may interfere with his trade of slaughter and blood. Courage and implicit obedience are the virtues of the soldier, and if possessed become an effectual expiation for many immoralities and crimes. A few, from the strength of their principles and the power of divine grace, may resist the strong current of this depraved influence and maintain their moral integrity ; but they stand like Lot in Sodom—objects for the mockery and insult of the corrupted multitude. This is the natural and invariable effect of war upon the army itself. The vices that would spread ruin over any community, and the passions that would convulse and desolate any society, are here engendered and fostered. But this is only a small part of the evil. Could all the crimes and raging passions be circumscribed within the lines of the army, and the festering and putrifying vices be confined in their deadly action to the body in which they originate, it would be comparatively of far less consequence. That body would die in its own corruption, but the surrounding air would still be pure, and the adjacent community free from infection. This however is impossible. We cannot so confine it. There is no sanitary cordon with which you can surround an army ; no moral quarantine for a navy ; that shall prevent the contagion from spreading out to all the villages and hamlets of the interior. The whole nation inhales something of the deadly malaria ; and its moral constitution becomes in proportion less strong and healthy. The vices springing up within the camp will spread themselves around it. The war of our own Revolution, waged for so great an object, and including so much of the talents and morality, and even

piety of the nation, and which we might have supposed on these accounts would have been preserved from demoralizing influences, and probably was, to as great an extent as any war that was ever prosecuted so vigorously and so long, did nevertheless prove a source of immorality, and impiety, and even of infidelity, which spread farther, and wrought deeper within the vitals of the community, than all the bad influences of a century before. While we would detract nothing from the meed of patriotism, and firmness, and fidelity of those venerable men who stood forth in defence of their country, yet for years, and perhaps to this very day, we must subtract the demoralizing effects of that contest, from all the benefits of both a civil and religious nature that were gained by it.

Wars have not been, and will not be prosecuted but with these corrupting consequences. If they ever become the occasion of any permanent good to man, there must be in connection with all the expense of treasure, and domestic happiness, and human life, this mightier weight of demoralization, with all its present and eternal consequences, thrown over into the opposing scale, as a counterpoise to all the benefit. It is hopeless to send the chaplain to the army with any expectation of reforming the general morals, or any missionary to stay the influence from the surrounding community. The storm is up, the tempest is raging, the heaving billows are too mighty for the feeble barriers which a few individuals can interpose. In the army itself, and widely abroad over the community through which it moves, this withering, polluting, desolating influence will be diffused. The source must itself be dried, or its poisonous streams will flow. A blow aimed at the root, is worth a thousand scattered and desultory efforts among the yielding branches. All other attempts must fail; and the cause of humanity and religion requires that this should now most resolutely be undertaken. If we must die before the consummation of our object, we shall have the blessedness of feeling on our dying pillows that we took the only sure and successful way to its accomplishment; and marked out the manner in which other hands will finish it.

Again—the effect upon the heathen visited by the *Christian Missionary*, is another reason.—The spirit of hostility which reigns over the different barbarous clans and tribes of savage and idolatrous nations, is one of the most powerful obstacles to the diffusion of civilization and Christianity among them. The frequent inhuman and exterminating wars which they wage against each other, keep their minds under the perpetual excitement of fear, distrust and revenge. The faithful and laborious missionary may set before them all the evils of this practice, and endeavor to awaken a sense of guilt and horror at the sufferings and sins which grow out of it ; and the rude, untutored savage has a conscience which feels the force of this representation. It may and often does seem as if the softening and meliorating process was begun, by which a barbarous and idolatrous people were to become a refined, religious and enlightened nation. But alas ! a sudden cause of war breaks out, the savage spirit is again aroused, and all is wild, tumultuous excitement. Oh ! how easily, when thus excited, can the partially awakened conscience be silenced from every reproof by adducing the example of the very nations from which these missionaries came ! How natural their reply, when they wish to gratify their already inflamed passions ; and how disheartening to those holy men who still persuade and reprove, is the taunt :—“*HEAL THYSELF*”—‘cure this evil among your own countrymen before you attempt to control us.’

A man of God may land on any heathen shore and call their benighted and barbarous inhabitants around him, and in simple language make them understand the character and example of Jesus Christ, and the pure and peaceful principles of his Gospel, and there shall not be one that will not call the tidings good, and applaud the spirit of the new religion. It is adapted to the conscience, and calculated to take hold of the sympathies of man in all places ; and often has this effect upon the awakened attention of pagan and savage man been tested. Oh ! could it but be added :—‘These principles are carried out in practice, in those lands from which I came on my visit of love to you ; *there* the groans of the wounded and the shrieks

of the dying on the field of battle are never heard ; *there* no widow mourns the ruthless sacrifice of war, no orphan's tear tells of the agony of hopeless bereavement ; but *there* love and joy and peace reign and smile perpetual.—Ah ! that ambassador of Heaven would not need the power of miracles, to awaken the most profound and admiring attention, nor any other influence but the applying grace of God to bring converts to the Lord, “ flying as clouds, and as doves to their windows.” But it must be told, for it will be known, that in the very lands where these principles have long been professed, and over those nations where they have long exerted their authority, they have never controlled the maddened passions of the people. For centuries their kingdoms have scarcely known repose, and their fields have been literally smoking with human blood. Their manner of warfare, if it be a little more refined, is to the full as bloody and destructive, or if not, where is the essential difference ? We cannot wonder that a late Emperor of China, who reigned over a peaceful, though idolatrous Empire of millions, as he looked abroad over his quiet provinces, should say :—“ these infidels of Europe professing to be lovers and worshippers of a God of peace, have yet been involved in never ending wars, and covered all nations to which they have had access, with the bones of their slaughtered inhabitants.” And with this truth before him, can we wonder that he forbid the men who came from these fields of war and carnage, from setting their feet within the celestial Empire. But China now lies open. Her wall of pride and commercial restrictions has crumbled and fallen. The Heralds of the Cross are multiplying on her borders, and resolutely pushing their way into the interior of this populous land of idolaters ; and nothing throws so dark a cloud over the opening morning of her regeneration, as the knowledge that has gone before the Bible, of the cruel and sanguinary spirit of those nations whose sons and daughters are now bearing its message from Heaven to them. The mightiest obstacle to be overcome in China is, not her idolatry, or her pride, or her despotism ; but the deep antipathy and horror that has gone abroad over



her population, of the guilt and cruelty and blood of Europe, from whence are now coming up the Heralds of the Gospel of Peace upon their shores. If the day of her deliverance is delayed, this will have the mightiest influence in effecting it. And this hindrance to the redemption of China, and of many other benighted nations, can be best obviated at home. Let it be a fact that shall spread with the Bible, and strengthen the hands of those who carry it, that in Europe, bloody as it has been, in Europe and America, those who love the Bible, who are engaged under the influence of its spirit in sending it abroad wide as its commission, are themselves rallying under its banner of peace and love, and combining all their influence and energy for the abolition of war forever. This will be an antidote to all past impressions; and this too will carry forward, fast as the conversion of the nations goes on, a religion whose *practice* as well as *precept* is "peace on earth;" and whose results are no more surely "glory to God" than "good will to man."

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## ARTICLE II.

### THE EVILS AND GUILT OF WAR; SOURCES OF ILLUSION IN RESPECT TO IT; AND MEANS OF COUNTERACTION.

BY REV. A. S. PACKARD, PROFESSOR IN BOWDOIN COLLEGE.

DID we not know man too well, we should cry out upon the strange anomaly implied in seriously discussing the practicability and expediency of measures for the suppression of war and the promotion of peace, in a community professedly Christian. But the most disastrous wars have within our own memory occurred on Christian lands. Christian temples are now decorated with flags taken from a flying foe, and with monuments recording the valour of heroes bearing the Christian name. There is not one of our readers who would not shrink from being called a man of war; not one probably, who does not suppose that his feelings in regard to war are, in the main, correct. Yet it may be, that of those who have not given at-